In Gervis T-3 (no date) 1964 AVI Kashmir AVI

596 937 army service. During the time that these Poonch men have been away they have kept touch with their homes by sending back amounts from their pay; small sums they would seem to be outside Poonch, but of greater value there, where much of the food is grown, and the necessities of life are small. These men of Poonch—and this applies to Gilgit men also—will sometimes remain away from their wives and families for five or six years, the old father or even the wife tending the land, a small portion of which most of them own and return to for a few weeks to see their families; the wives will have remained faithful, for the women of Poonch have always been held to a high moral standard. Although the men of Poonch may, when away, contract a temporary marriage—in any case the Muslims amongst them being permitted four wives—they demand of their women that they should behave as though their husbands were at home, the humiliation brought upon him in the event of his wife's adultery being so great that he will demand the most severe penalty of the woman. Only recently I had personal knowledge of a sepoy who had been away from his wife for some years. His brother had written telling him that his wife was becoming loose in her morals, then that she was pregnant. The husband returned home on leave, saw his brother, next the brothers of his wife, and then his wife; she was in the kitchen sitting before the stove when he entered, as she stood up to greet him he saw her condition, and without a word fired a burst from his sten gun; she staggered forward to fall at his feet, and well knowing why he had done this, with her dying gasp begged his forgiveness. Her brothers and her father knew why he had taken this dramatic step; they made no protest; in their eyes he had only done as they would have with one of their wives under such circumstances, and he was allowed to flee back to his unit.

● [595] [582] 684

296 In the villages or close to the few houses round the farms there is always to be seen a man or woman washing clothes in the manner of the place, by stamping the dirt out of them in a water-filled, hollowed-out stone by the stream. In that part there are also to be found the little round huts, often built of straw, housing the large mill-stones which grind the corn grown thereabouts. These are usually attended to by the old man who has retired from active work, his charge for grinding being a percentage of the flour.

252 887

659 current Census 1,715,259 persons were unmarried, 1,433,333 married, and 237,411 widowed which gives a proportion of roughly 47 per cent. unmarried, 44 per cent. married and 9 per cent. widowed in both the sexes. As regards the separate proportions of the sexes the subjoined table gives the necessary statistics by absolute figures as well as shows the proportions per 1,000 of the sex concerned by civil condition. The accompanying diagram shows the civil condition by age-periods in absolute figures.

162 CIVIL CONDITION FOR ALL AGES AND RELIGIONS IN THE STATE.

[illegible]		[illegible]		[illegible]		[illegible]	
Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Proportion per thousand ...		429	404	412	388	59	108

162 The apparent results from the proportionate figures show that there are more unmarried males than females while in the married state the proportion per 1,000 is greater (488) for the females than the males (412). It clearly leads to the inference that the statistics of our State are not liable to the charge which Sir Philip Hartog has levelled against the All India Census namely that the excess of 600,000 married males over married females goes to indicate that in India polyandry is being practised at an increasing rate. We are quite sure that the charge of Sir Philip Hartog against the Census of India which has received such wide publicity in the Indian Press will soon be satisfactorily explained by the Census authorities of India but for our part we have simply to point out that the excess of 35,387 married females is sufficient proof of the correctness of our statistics of marital conditions and of the fact that polygamy is in vogue at a greater scale than polyandry, in spite of the fact that polyandry is actually practised on a universal scale among the Buddhists whose proportion in the total population is, however, too negligible (1 per cent.) to affect the proportion of the polygamous communities (the Hindus, Muslims and Sikhs) and then to produce a sufficient surplus as to give an excess of married males. With this brief survey of the main statistics we proceed to discuss each of the three special features of the civil condition in the light of the statistics collected in this State.

595

581 **148. Universality of Marriage.**—There are four principal religious communities inhabiting the State—Hindu, Muslim, Sikh and Buddhist. The Christians and Zoroastrians though not completely absent constitute a very small proportion of the State population. Without entering into the descriptive details of the various kinds of marriages recognised by the personal laws of the various communities or dilating upon the customs and ceremonies which form the indispensable adjuncts of matrimony we proceed to examine briefly the attitude and outlook of each community towards marriage and shall pass on to describe the universality of marriage in India. Amongst the Hindus and also among the Jains the marriage is a sacred duty enjoined by the scriptures which must be performed by every Hindu. The following quotation from Mr. P. K. Wattal's "Population problem in India" shows the compelling and obligatory character of the Shastric injunctions on the subject of marriage, which is at the root of the universality of marriage amongst the Hindus.

"Everybody marries, fit or unfit and becomes a parent at the earliest possible age permitted by nature..... For a Hindu marriage is a sacrament which must be performed regardless of the fitness of the parties to bear the responsibilities of a mated existence. A Hindu male must marry—and beget children—sons if you please—to perform his funeral rites lest his spirit wander uneasily in the waste places of the earth. The very name of son 'Putra' means one who saves his father's soul from the hell called 'Put'. A Hindu maiden, unmarried at puberty, is a source of social obloquy to her family and of damnation to her ancestors".

4/4 [Errata: of category 116, pp. 329-330 for corrections -- Analyst]

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Firstly in the unmarried civil condition the ratio of females greatly falls short of the males, there being 673 spinsters for every 1,000 bachelors. 162

Secondly in the married state the females out-number the males by 44 in each thousand which is a conclusive evidence of the existence of polygamy to some extent in the State as the increase is reflected in the figures of all the communities with the exception of the Buddists who actually show a dearth of married females (927 per 1,000 males) due to the existence of polyandry instead of polygamy. Polygamy is greatest in evidence amongst the Sikhs (1,093) and the least amongst the Hindus (1,011), the Muslims occupying an intermediate position (1,038). [595]

Thirdly there is a great preponderance of the widows over the widowers, the former exceeding the latter by over 60 per cent. The proportion of the widows is the greatest amongst the Hindus (1,105) after whom follow the Buddists (1,733), the Sikhs (1,745) and the Muslims (1,420) in a descending order.

As regards the proportion of the sexes by divisions it is manifestly clear that the Indus Valley has the largest proportion of spinsters. The Jammu Province leads in the married proportion due to religious sanctions sanctioning marriage amongst the Hindus as also among the Sikhs and the Muslims who are also influenced by the customs of the Hindus in this province. In widowhood again the Indus Valley takes the lead with 2,040 and is closely followed by Jammu Province with a proportion of 1,895, the Kashmir Province being last situated in this respect as it has only 1,185 widows per 1,000 widowers. The influence of the Hindu customs on the Jammu Muslims especially of the Rajput community is remarkably disclosed by the comparative proportion of the Muslim widows in the two provinces—the proportion in Jammu being as high as 1,681 against 1,115 of Kashmir.

We need not further swell the proportions of this chapter by extending the analysis to the various age-groups of the subsidiary table as we believe that the reader has been equipped with enough material to deduce proper conclusions from the statistics by age-period regarding the particular item he may be interested in.